THE PACIFIC CHURCHMAN

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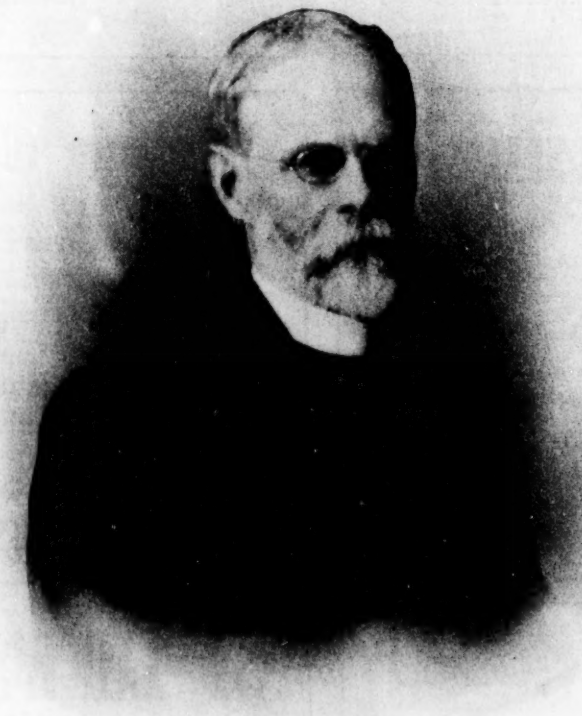

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The Pacific Churchman

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PROVINCE OF THE PACIFIC

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EDITOR

REV. FRANK H. CHURCH, M. A.
1217 Sacramento Street, San Francisco. Telephone Franklin 341

ASSOCIATE EDITORS

Department of Woman's Status and Work

Mrs. Frank P. Deering, 2709 Larkin Street, San Francisco.

Department of Christian Education

Rev. Richard M. Trelease, 2327 Cedar Street, Berkeley.

Department of Social Service

Rev. George H. B. Wright, 2242 Polk Street, San Francisco.

Department of Diocesan News

Rev. Robert L. Macfarlane, 3623 Twenty-fifth Street, San Francisco.

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BUSINESS MANAGER

Frederick H. Avery, 330 Sansome Street, San Francisco

August Calendar and Lectionary

1.—Ninth Sunday after Trinity (Green)
A. M.—Genesis 40 or 41; Matthew 6:19-end.
II Samuel 1; Acts 11:1-26.
P. M.—Wisdom 3; I John 2:7-17.

6.—Transfiguration (White)*.
A. M.—Exodus 34:29-end; II Corinthians 3.
P. M.—Malachi 3:16-4 end; Mark 9:2-13.

8.—Tenth Sunday after Trinity (Green).
A. M.—Genesis 42 or 45; Matthew 7:1-14;
II Samuel 7; Acts 12:1-24.
P. M.—Job 1; I John 2-18-end.

15.—Eleventh Sunday after Trinity (Green).
A. M.—Genesis 47 or 50; Matthew 7-15-end;
II Samuel 14 or 15; Acts 12:25-13:12.
P. M.—Job 2; I John 3:1-15.

22.—Twelfth Sunday after Trinity (Green).
A. M—Exodus 1:1-14; Matthew 11:1-19;
or Exodus 22:2-end; Acts 13:13-43;
II Samuel 18.
P. M.—Job 42; I John 3:16-4:6.

24.—St. Batholomew, Apostle (Red).
A. M.—Genesis 28:10-end; John 1:43-end.
P. M.—Micah 4:1-7; I Peter 1:22-2:10.

29.—Thirteenth Sunday after Trinity (Green).
A. M.—Exodus 3 or 6:1-13; Matthew 11:20-end;
I Chronicles 21; Acts 13:44-4:18.
P. M.—Daniel 1; I John 4:7-end.

*Altar service of Woman's Auxiliary at St. Luke's Church, Van Ness and Clay, San Francisco, 10:30 a. m. Memorial service of the late Mrs. James Newlands.

St. Luke's Church, San Francisco, from January 1, 1920, to July 15, 1920, has placed on its apportionment for the Nation-Wide Campaign $7,067.50, a sum of over $1000 per month. "Even so faith, if it hath not works, is dead, being alone."—St. James II:17.

The New Vogue of Spiritualism

What has passed under the name of spiritualism is no longer negligible by the church. It has won the sober investigation of science in the earnest motives of societies of psychical research. It has found a new and phenomenal vogue in the universal loneliness left by the departed spirits in the colossal carnage of war. Old heartaches have been re-opened in the yearning to share in any added light and comfort that may seem possible from the intenser application of the mind of the present to the study of the state of dear ones gone before. If there is any sure discovery of a means of communicating with them, critically established on right lines of evidence, it becomes a matter of first and tender absorption. And devout church people are under constant influence and even disposition to look into it. The church then can ill afford to ignore it.

Approaching the subject in serious and sympathetic desire to suggest the church's provision to meet these yearnings of her children for truth about their loved ones departed, we shall confine ourselves here to a constructive and single line of her teaching. The truth is old to be sure and by no means unfamiliar to many but not without timely and steadying conviction for passing phases of enquiry and assumption about the spirit world. Keeping to that distinct aim we can recognize the other angles of approach and especially the investigation on purely scientific and evidential lines of the exact scrutinies of the societies for psychical research. We may note the hope of proving immortality on such independent data. We need not stop to dwell upon the often-exposed fakirs who pathetically make many their dupes for "filthy lucre's sake" and who are discredited by none more vehemently than by scientific research itself. And we can leave to such research the ultimate sifting of the evidence to show how much of the data presented to it from this field "still enveloped in mystery" is valid for precise science and how much is not; how much is due to telepathy, (or mind communicating with mind otherwise than by the usual methods of the senses) both of the conscious and subconscious mind, and how much, if any, is not so to be explained. Furthermore, the psychical societies can no doubt reckon with those skeptical devotees of exact science who practically treat the existence of their field of observation, as of telepathy, as not proven.

An Expert's Testimony

We may, however, go to an able and expert representative of a distinguished psychical research group for an estimate of the church's traditional truth in its relation to spiritualism. In a volume of essays on "Immortality" there are those by Lily Dougall, a frequent and reverent writer upon this and kindred subjects. In one of these essays upon "The Good and Evil in Spiritualism" the writer after an "endeavor to estimate judicially the elements of truth and error in spiritualism" reaches the following conclusion, viz., "The real cause of the hold which spiritualism has on many religious minds is the failure of the church to realize the meaning of the communion of saints." That, then, from the standpoint of the scientific investigator, puts directly before us the recall to the church's specific for all her children's genuine outreachings toward those taken from us to the other life. The belief in the communion of saints once clearly and fully understood, works marvels of satisfaction and peace.

The More Excellent Way

This is not quoted here to prejudice ultimate results of any sure findings on any lines of research. The church out of her treasures can bring things new as well as old to meet any final postulates of scientific truth in the ages. But at most the present stage of investigation is confessedly far from final—indeed, far from agreement as to where the evidence leads from the experts themselves. The object of this writing is in the meantime to show cause why our thoughtful church people—and to such it is specifically addressed in these columns—should not be

willingly led off into what is avowedly only a progressive research for truth about the departed. And the above citation from a candid and sagacious expert is itself an evidence that the church's teaching is still "a more excellent way." That teaching is specifically referred to in the terms of the creed as the "communion of saints." The spreading interest in spiritualism will not be without its advantage if it recalls our church people to a clarified and more consoling and settled sense of what that teaching really is. The recent studies of the whole subject of spiritualism have naturally produced their multiplication of technical terms such as "telekinesis," "controls," "cosmic synthesis of souls," etc., all of which no doubt have their uses for finer definition in the higher circles of research. Theology, too, perhaps has invested the terms of the communion of saints with a certain vagueness of technicality to the mind that does not think in theological phrases.

Communion Infinitely More Satisfying Than Communication

Let us try then to grasp just what our church belief in the communion of saints is. With our space here we shall confine ourselves to just one aspect of it which, however, does bear most directly upon that lure of spiritualism which is apt to appeal to those "whose thought would hold an hour's communion with the dead."

Neither the word "communion" nor the word "saint" may seem at first sound to satisfy this real yearning. And that throws us back upon the very nature of the yearning. Is it not this? There is the poignancy of the sense of separation. In the loneliness of earth any message from a dear one far away is a resort and a relief. The letter, the telegram, the message through another we eagerly await. We turn to the autographic writing, the click of the metallic instrument, the medium of the message-bringer. And so we can understand the enticement of automatic writing, or a mystic table or ouija moving force or any medium which proffers communication with those we miss from earth. But just there we need to distinguish what the church promises. When the soldier was "over there" exposed to the daily peril, the assuring letter when it came was a mitigation of anxiety and the separation. But what was the letter to having his daily companionship again? What was communication compared to having him back in person? Immediate fellowship in the home is infinitely the deeper heart satisfaction than any word from afar. And so communion is the greater provision of the church, when spiritually revealed and experienced, than any communication can possibly be even if it were demonstrated with a mathematical certainty.

To Live "With Christ" Here Is to Live With Those Departed "With Christ"

And that communion which is the happiness of being with each other in person, of those most deeply attached on earth is more a matter of experience than of explanation. It is as we say because they love one another. But the power of love is itself mystical and "passes understanding." No one can tell just why the companionship of the dearest one on earth is so full of joy other than by saying it is so full of love. Now the church's communion is just this same love strengthened and sanctified by the Holy Spirit as an actual and unspeakable experience. And everyone in the church who has any taste of that experience in following Jesus comes within the class covered by the phrase "communion of saints." And that communion one with another as we have it in the church, is by St. Paul taught us under the figure of the human body and its life in every part. As all the members of the human body are vitally associated so Christians are "knit together" as bone fibre is knit together. This is one part of the truth that one who is being sanctified is in spiritual communion with another. But the still greater truth of the figure is that not only are all in this communion one with another but all are also in communion with the Head, Jesus Christ. In that Chapter Four of the First Epistle of St. John when he warns us: "Beloved, believe not every spirit, but try the spirits whether they are of God," there is that sublime teaching of the sanctified power of love in its relation to this communion one with another and each one with God in Christ. Much of it is highly mystical, only capable of being spiritually discerned. But this is plain enough. The communion and fellowship he identifies is one *of closeness with each other because it is one of each one's closeness with Christ.*

This Communion With the Departed Finds Its Own Truest Means of Communication Only in the Life to Come

Now death separates the spirit from the body. The spirit no longer communicates with us who are left through the bodily senses. Companionship here has not the touch of the "vanished hand" nor the "sound of a voice that is stilled." But so far from separating the departed spirit from Christ there is every reason to believe that it passes to a joy of fuller realization of what the communion of saints is than eye or ear or understanding is competent to receive this side of the grave. If for St. Paul to live was Christ, "to depart and be with Christ" was "far better." And again this answers to the actual consciousness here that those who are most deeply enjoying the "fellowship of kindred minds" in this present life can never in our ordinary means of communication tell each other all they mean to each other. The communication is infinitely short of the communion.

> "Nor even the tenderest heart, and next our own
> Knows half the reasons why we smile and sigh."

And so those who have gone before learn more profoundly what the unbroken communion with us is as they have another blessed stage of their communion with Christ. But we have too the inseparable communion with them because we now with them have the communion with Christ with which death makes no break. They have the communion with us more vividly from their side than we can have as yet from our side. But our belief in the communion of saints is that we have the unspeakable verity of it in our experience of it now, if we will. And that verity dawns upon us as tantamount to any craving for direct communications from them through our old earthly media. As we have seen, any attempt to communicate to one another all that our dearest earthly communion is at best, fails. That in itself is an evidence of another stage of understanding and expression awaiting us in the world to come.

The Church as the Medium of the Communion and Fellowship

The whole stress of the teaching of the church then is placed upon the Scriptural belief in the communion with the saints through Christ and not in any communication from them to us. That belief atmosphered for acquirement in the faithful use of the church's spiritual helps is clear and satisfying. The communication the church provides for her lonely children now is the communication of the Holy Communion, when we can join in highest worship with "all the company of heaven," and remember them in prayer, looking for that blessed hope of with them being partakers of the heavenly kingdom. Then eager hearts who are learning here more and more of the presence of Christ in His sacramental life await that fuller communion with Christ. While those who have gone before have their communications made more perfect than here and with their communion and fellowship carried beyond our hauntings of separation for ever and ever, for there will be "no more death." "When I awake up after Thy likeness I shall be satisfied with it." How can it satisfy to have communication through any lesser media? How can the irrepressible intuitions of loving companionship be met in any lasting way by messages from the other world, even if they were indubitable, of the sort of which a reader of many such as printed in books notes this: "What is most striking about them is that they reflect the general thought of the circles and house-

holds from which they emanate." They seem only like a glorified replica of the present." They do not deeply satisfy those who have the vision of the old Liturgy of that "region of the living whence sorrow, grief and lamentation are banished away, where the light of Thy countenance visits and shines continually." As they are "with Christ" and "rest from their labors in their blessed state,

"Ah, it is well that we meet no more
Until we are even as they."

But how comforting the old prayer voices the "knitting together" of their life with ours even as we are now:

"Thou which are Lord at once of the living and of the dead; whose are we whom the present world yet holdeth in the flesh; whose are they withal whom, unclothed of the body, the world to come hath even now received; give to the living mercy and grace, to the dead rest and light perpetual; give to the church truth and peace, to us sinners penitence and pardon." —W. F. N.

Intercession Box

"It is not by paces but by prayers that God is come at."—Bishop Andrews.

Think and Thank

1. For blessings that have come through the years and the provision of many altars upon the special observance of the Festival of the Transfiguration, August 6, as Altar Day by the Woman's Auxiliary.

2. For the opportunity of holding rest and recreation for clergy and workers.

3. For another summer boon of recreation to the family of St. Dorothy's Rest.

4. For the growing interest in St. Andrew's Inn and Summer Camp for Boys.

5. For success of Diocese of Oregon in meeting Nation-Wide Campaign quota.

6. For successful school years of bishop's schools in Diocese of Los Angeles.

Ask in Faith, Nothing Wavering

1. For a timely pastoral from the bishops of the Lambeth Conference.

2. For the Synod of the Province of the Pacific to meet in Seattle at the end of September.

3. For a vigorous taking up of the spiritual interests of the province after the summer holidays.

4. For the increase of personal piety in habits of prayer, Bible reading and worship.

5. For the ordering and settling of "peace and happiness, truth and justice, religion and piety" as high aims and guidance in the presidential campaign.

6. For a wide usefulness for **The Pacific Churchman.**

St. Dorothy's Rest

(By Mrs. Margaret Lloyd Thomas)

St. Dorothy's Rest—truly this is a name to conjure up memories of a joyful time! Among the redwoods of Sonoma County, above Camp Meeker, Dr. and Mrs. J. O. Lincoln have founded a "Rest" where young and old alike may live a happy, healthful, outdoor life. Even one day spent with the children at St. Dorothy's will prove this and win from the visitor an enthusiastic commendation. Let us try it, and see if it is not so.

It is eight o'clock of a July morning. A gong sounds. Down the steps of St. Dorothy's House come the girls, fresh-eyed and rosy-cheeked. Along the path from Alfred's Hall come the clean and well-scrubbed boys. All assemble on the porch at St. Dorothy's for breakfast, bringing generous appetites after their night's sleep out on the open porches. Grace is said in unison at this and every meal, and it is not a mere matter of form, but the earnest expression of thankful hearts.

After breakfast the children go to what is called "The Circle," an open space in front of the chapel, where they have calisthenics. Then they disperse to their duties, or, as one boy quaintly remarked, "to manicure our rooms." Sloyd work occupies the boys' time until lunch. At present there is a craze for making bird houses, and very quaint ones are turned out.

In the afternoon, some go into Camp Meeker to the swimming pool, in charge of one of the faculty. Others go for a hike. Some stay on the grounds, where there are many attractive play places.

Dinner is at 5:30. Every one, neatly brushed up and washed, is ready for the meal, of which there is an ample supply, plain and wholesome. No young "Oliver" needs hesitate to ask for more. It is the very evident intention of Mrs. Lincoln that every child shall be well fed. Why else bring them to St. Dorothy's, except to make them hungry and then to feed them? Meals are not a secondary consideration at all.

At 7:30 Dr. Lincoln plays the chapel chimes. The children leave their play and crowd to the steps of the church, their faces lit up with eagerness to enter for the service. It is a very simple and touching devotional service, just some hymns and prayers; but it is impossible to listen dry-eyed to the children's voices singing—singing with all their hearts, especially when they sing each evening that hymn of childlike trust, "Jesus, Tender Shepherd, Hear Me."

Everyone assembles in the living room of St. Dorothy's House immediately after service. Before Dr. Lincoln can walk down from chapel, the children are lined up in two rows, ready for the Virginia Reel—always the first thing on the program. Dr. Lincoln plays the old catchy tunes on what, for courtesy, is called a piano. It is one of those old-fashioned square instruments, so old that it will not stay in tune, but it is all they have. Oh! if some kind friend would only donate a piano! A baby grand would be best, for the pianist really must be able to see the children, and this would be impossible were an upright used. Maybe this word will reach the eye of some one who loves children and music sufficiently to give St. Dorothy's such a piano.

The children provide most of the evening's program, and do so with a dance or a story, and one evening one of the boys mystified with a dnace or a story, and one evening one of the boys mystified the group with tricks with a piece of string.

The "good night" ceremony is a feature of the day at St. Dorothy's. The children gather around the piano (such as it is) and sing "The Four-leaved Clover," with an extra stanza written by one of the boys. Dr. Lincoln then asks, "What is our motto?" The answer comes in unison, "Deus haec otia fecit"—"God hath made this a place of rest." Dr. Lincoln then asks, "What is our saying?" and the reply is, "Whatever you give out comes back to you." To the inquiry, "What is our rhyme?" the reply comes:

"It's all very well to be pleasant
When life flows along like a song;
But the man worth while
Is the man with a smile
When everything goes dead wrong."

For a second there is silence, then, led by one of the boys, comes the roar:

Who are, who are, who are we?
We are, we are St. Dorothy.
Doughnuts, doughnuts, four for five,
St. Dorothy's Rest is very much alive. R-a-a-a-h!

It means a lot, this little ceremony, and its meaning is revealed in the attitude and conduct of the children during the day. "Good nights" are said and quickly, peacefully, happily—in the full knowledge that there is another happy day tomorrow and that "God's in His Heaven, all's right with the world"—the children troop off to bed.

The several buildings of St. Dorothy's Rest are in keeping with the exquisite scenery in which they are set. The chapel in particular is a gem of architecture. Its furnishings are simple and dignified. A little reed organ is placed within the clergyman's stall, and one wshes that it were more like the rest of the place. Some of its notes are dumb and some of them squeak hopelessly. An organ, too, would be a welcome gift to St. Dorothy's.

Every spot at the Rest is a place of beauty, but there are two views which must be mentioned. One is from the porch of Lydia House, perched high upon the steep hillside. One looks down upon the road through the tops of slender redwoods, and across the valley to the golden slopes of hills dotted here and there with live oak trees. The other view is from the Studio, built on "Inspiration Point," where one looks up one miniature wooded canyon and down another which leads to the Russian river. Truly, a beautiful country! These vistas certainly help in creating the wonderful influence for goodness and spirituality which emanates from St. Dorothy's. But chiefly this influence is due to Dr. and Mrs. Lincoln. Hard little hearts are softened. Errors are corrected with firmness but with a kindliness which leaves no bitterness. Little folks who have not smiled much soon come to bubble with perpetual laughter. These things are due to the love of Dr. and Mrs. Lincoln and their helpers. We can thank them with all our hearts. We can uphold their hands in every possible way. We can say, sincerely, "God bless you all and your work."

Willows

We congratulate the people of Willows on the escape of the residential part of the city in the disastrous conflagration of July 11, which involved only a few business blocks and not five churches as was first reported. Our own churchpeople went "over the top" —the first in the Diocese of Sacramento—in the recent N. W. Campaign as they are just as enthusiastic in their determination to overtop the recent disaster with courage and greater accomplishment. They are thankful that their homes and God's house were spared.

Personals

Dean Thackeray, with his family, is taking a much-needed rest at Capitola.

Bishop Parsons and family are sojourning for the vacation period at Lake Tahoe.

Archdeacon Stuck of the District of Alaska passed through San Francisco last month en route back to his field.

The Rev. J. Henry Oehlhoff, vicar of the Canon Kip Memorial Mission, was married last month to Miss Alice T. Keller of San Rafael.

Dean Gresham was the special preacher at Stanford University during July and also gave the baccalaureate sermon at Mills College.

The Rev. Frederick W. Clampett, after twenty-one years as rector of Trinity Parish, San Francisco, has resigned and become rector emeritus.

The Rev. Thomas Parker Boyd is in the North for the months of July and August on a speaking tour in the interests of his healing work.

The Rev. William Higgs has accepted a call to assist the rector of Christ Church, Alameda, and to take charge of the work at Randolph Mission.

Dr. J. W. Gunn, Jr., a vestryman of Holy Innocents' Church, San Francisco, and Mrs. Gunn are taking a three weeks' holiday in the Hawaiian Islands.

Among the clergy of the diocese of California who are spending their vacations at Lake Tahoe are the Reverends David J. Evans, H. E. Montgomery and Dr. D. Charles Gardner.

Mrs. William Ingraham Kip, II., entered into rest in July. The burial was from St. Luke's Church and the interment in Iona Churchyard in Cypress Lawn Cemetery.

The Rev. W. W. Conner, until recently in charge of St. Paul's Church, Fort Benton, Montana, has been obliged to give up his work on account of serious heart affection and is now living at 1221 Bryant street, Palo Alto.

The Rev. Mark Rifenbark has resigned the rectorship of St. John's Parish, Marysville, Diocese of Sacramento, and accepted the rectorate of St. Paul's Parish, Salt Lake City, Utah. He enters upon his new work September 1.

The Rev. George H. B. Wright, rector of St. Stephen's Church, San Francisco, accompanied by a band of young men of his parish, is sojourning at Lake Tahoe. The took the long "hike" from Placerville up the old mountain road to hteir destination.

Services are held each Sunday during July and August in the open air chapel of the Transfiguration at Tahoe. The Rev. C. A. Manwaring of St. John's, Petaluma, will officiate August 1 and 8, and the Rev. W. S. Short of the Incarnation, Santa Rosa, the rest of August. The chancel of the chapel is permanently enclosed with stone, the nave being in the open air. There is a canvas-enclosed cottage for the clergy provided during the incumbency of the Rev. C. N. Lathrop, who inaugurated the services there.

The Rt. Rev. George C. Hunting, Bishop of Nevada, has been erecting with his own hands, with such assistance as some of the clergy could give, a clergy house at Lakeside, on Lake Tahoe, where the clergy may go in turn for two weeks each summer with their families. It consists of a large living room, dressing room, kitchen and sleeping porch. The editor had the pleasure of helping for two days in the work. A plot of four acres on the Nevada line has been given to the bishop and it is hoped that the church people of the District of Nevada will erect cottages thereon and make this a summer rendezvous. The second summer school will be held August 2 to 9. The bishop also has planned an open air chapel in these grounds.

St. Mary's-by-the-Sea, Pacific Grove

The afternoon teas held every Wednesday during the summer under the auspices of the Ladies Giuld at St. Mary's parish house continue to be a great success and attract large numbers of delighted patrons. Those given under the charge of Mrs. James Parke and Mrs. F. E. Wood, respectively, were exceptionally well attended.

It is always pleasing and gratifying to see so many of the summer visitors present and to welcome those from Del Monte.

At a recent tea Mrs. Battershill, wife of the rector, charmed those present with some piano selections. These teas form one of the most pleasant social attractions for the summer visitors to Pacific Grove.

Diocese of California

St. Barnabas Mission, San Francisco

Two most interesting and instructive lectures which were well attended have been given at St. Barnabas Mission during the past two Thursday evenings by Mr. Arthur Warren, who has just returned from Siberia, having served during the past eighteen months the Y. M. C. A., with the Czech army.

Mr. Warren is throwing himself enthusiastically into the serious work of building up our mission in this growing district. One plan is to have a series of lectures during the coming winter by popular and well-known speakers. Our Friday evening classes are taking up the study of church history this coming season. Other plans along the lines laid down by the Nation-Wide Campaign are under contemplation, the results of which will be published from time to time.

St. Philip's Church, Oakland

The congregation of St. Philip's had the great pleasure of welcoming their former rector, the Rev. Franklin U. Bugbee of Los Angeles, on Sunday, July 11. Sixteen years ago the Mission of St. Philip's was started with Mr. Bugbee as its first rector. It was a great treat, therefore, to have him preach to them once more. Of course, many changes have taken place in that time, and there were all too few of the familiar faces to greet him of those who had worked so hard with him to start the mission. He congratulated the people on having fulfilled his expectations and become a strong, self-supporting church.

Many of the congregation took advantage of the opportunity of attending the Summer Vacation Conference at Mills College as commuters. Those who went felt well repaid by the splendid lectures and the uplift that one gets from such a gathering, and only regretted that more around the bay district did not avail themselves of the opportunity. Ten of our young girls took part in the pageant on the Saturday afternoon and made a most attractive group as "The Gleaners." In place of the usual Sunday morning service, the congregation attended the farewell service at Mills.

On Sunday evening, July 4, St. Philip's joined with the Presbyterion and Methodist churches of the Dimond district for a patriotic service in the Methodist church. The Rev. Lloyd B. Thomas of Trinity Church, Oakland, was the preacher.

Holy Innocents' Church, San Francisco

At the June meeting of the vestry it was decided to put a new roof on the church and the necessary steps were taken to finance the project. It is expected that steps will be taken to renovate and improve the interior.

During the vacation period all the regular services are being maintained, the guilds and Young People's Fellowship are meeting as usual and the attendance at the Church School is larger than ever during the past four years in the holiday season.

At the 7:30 a. m. celebration of the Holy Communion on Sunday, July 18, the beautiful service of admission into the Junior Chapter of the Daughters of the King was used when a new member was received. Under the leadership of Miss Margaret Thompson the Junior daughters are meeting regularly and accomplishing good work for the parish. They now number fourteen members.

The senior chapter of the Daughters of the Daughters of the King are holding regular meetings twice each month. With Mrs. C. V. Heegaard as directress the members are doing constructive work, as well as in the parish so also at the rest room and the Relief Home. Their care of the altar fair linen and furnishing of flowers for the Sunday services are deeply appreciated by the rector and people.

On the fourth Sundays of the month the members of the confirmation classes presented during the present rectorship meet in corporate communion at 7:30 a. m. It is most gratifying to witness the large numbers who attend at this early hour. Some twenty-five were present on June 27.

Christ Church, Alameda

A spring cafeteria given under the auspices of the parish workers surpassed any record hitherto set, both in the number served and in the amount realized. Over $165 was netted.

The Women's Auxiliary, assisted by other parish workers, has taken in about $100 from the sale of aprons. This money is to be turned over to the Nation-Wide Campaign.

The cantata "The Holy City" (Gaul) was rendered by the choir on Sunday afternoon, May 23, at the church. The choir had been trained by Mr. David Dickie, to whose efforts is due the successful presentation of the cantata. The solo parts were taken by Mrs. Brower, Miss MacDonald, Mr. Albert Brear and Mr. Hugh Williams.

The Daughters of the King

President—Mrs. S. L. Abbot.....2118 Vallejo Street
First Vice-President—Mrs. James D. Ruggles.....2545 Baker Street
Second Vice-President—Mrs. T. Hammond.....1226 Fourth Avenue
Recording Secretary—Mrs. A. Schultheis.....2090 O'Farrell Street
Treasurer—Miss Grace Osborn.....1275 California Street
Corresponding Secretary—Mrs. W. C. Morrow....1871 Sacramento Street

During the long summer vacation the Daughters of the King have mostly suspended meetings for the time being, but the work of the order really never ceases. Wherever need arises there is usually to be found a faithful daughter ready and anxious to serve.

Grace Cathedral Chapter meets regularly on the third Tuesday of the month, alternating with an afternoon and an evening meeting. This is in order to afford those members who are employed during the day an opportunity to attend an occasional meeting. Many of the Daughters of the King are teachers in the private or public schools, others are business women, and it is to meet this need that evening meetings are held.

Grace Chapter has a membership of thirty-five. Six have been on probation, but were admitted recently. Two members have been obliged to withdraw temporarily, but it is hoped that they will soon be able to resume their duties, as they are true and faithful daughters. There are three absent members, but they pay their dues and wish to remain on the membership list.

One or two of the members of the cathedral chapter go to the Florence Crittenden Home on the third Sunday of the month. They assist in the service. Several of the members assist Chaplain Thomas in his work at the Letterman Hospital. These members, as well as some others, responded to the need. Five hundred Easter cards were personally delivered to the Protestant boys who were confined at the hospital because of illness. Grace Chapter members serve monthly at the Rest Room, and all are active in various branches of church activities.

Emmanuel Chapter, Christ Church, Alameda, holds its meetings at the rectory on the Wednesday evening preceding the third Sunday of each month. This date is chosen as a reminder that the third Sunday of the month is the Sunday set apart by the order for the corporate communion. Usually the meeting is opened by the rector, who gives a short talk. The membership is eighteen, two new members being added recently and two gained by transfer. Two members are on probation. Visiting the sick, needy or lonely is an important feature of the work of the chapter, but other church activities are also helped by the Daughters of the King. As a result of the Inter-Church Survey a list of names was given to the members of Christ Chapter, and astonishing results were obtained. At Thanksgiving a number of needy families were assisted and at Christmas the members were active in arranging for and helping with the manger service. Miss Augusta Kuhls is the secretary of the chapter.

Holy Innocents Chapter of the Daughter of the King is now composed of fifteen members, all of whom work in some capacity in the church. Some sing in the choir, others teach in the Sunday School, one is directress of the Junior Daughters; some belong to the Woman's Auxiliary, the Altar Guild and other organizations. Meetings are held every month and Mrs. C. V. Heegaard, the president, has an afternoon a month for the members. The Relief Home is visited regularly, and members serve at the Mid-day Rest Room. Visits are made and the members willingly respond when the rector calls upon them for any active work. Miss A. Zarifa Howe is the secretary.

During the Nation-Wide Campaign the Daughters of the King from every chapter were engaged in the work. Visits were made and people were urged to take up their attendance at church once more. Much good was accomplished in this way.

Several chapters had members who worked assiduously for the success of the Needlework Guild, and many garments were added for the needy poor. This beautiful work was somewhat hindered during the war, but the need has not been lessened, and great interest is again being taken in our local charities and needs. Some of the members of the order helped in the Salvation Army drive, ever mindful of the fact that the members of the Salvation Army were found at the front, in the trenches, and wherever service could be rendered. We should be ungrateful did not we remember loyally the Salvation Army.

Owing to the increased price of everything the dues, payable to the New York office, were increased to a dollar. This included the little magazine of the order, "The Royal Cross," but whether the magazine is taken or not the dues are one dollar. The matter of dues has been under consideration for some time, and is only recently being understood and adjusted. A supply of Handbooks has just been received by the secretary after a long and vexatious delay.

L. H. M.

Miss Helen Hendricks has been appointed as additional secretary of the Woman's Auxiliary to assist Miss Grace Hutchings in recruiting volunteers for the field. Other appointments were made as follows: Miss M. L. Bartberger to Anvik, Alaska; Miss Mabel Gertrude Piper to the District of Shanghai; Miss Gertrude I. Lester as teacher in the District of Cuba; the Rev. George A. Griffiths to Porto Rico; and Miss Mary Frances Myers to the District of Oklahoma. Arrangements were made for the training of Miss Mona C. Cannell to prepare her for the field. Mr. William Gee was employed as a teacher in the Mahan School, Yangchow.

The resignation of Miss Lilian Brockelbank as a worker in the District of Porto Rico, was accepted from the district, as was also the resignation of Rev. H. N. Lumpkin, who has been our missionary at St. Matthew's, Fairbanks, Alaska, for the last five years; and of the Rev. A. E. Butcher, who has done special service in the District of Honolulu. The resignation of Sister Helen as a worker in the District of Anking was also accepted.

A Dramatic Reading of "Job"

An interesting feature of the Summer Vacation Conference at Mills College was a dramatic reading of the great Old Testament epic, "Job." The dramatic form was arranged and directed by Mrs. Knudsen of St. Mark's Parish, Berkeley. The presentation was outdoors, under a giant live oak, with the campanille in the background. After a prologue, read by the Rev. R. M. Trelease of All Souls' Chapel, Berkeley, a procession of Job's servants enters, followed by Job and his family. Upon all these Job bestows his blessing. The prologue then reads the argument in the court of Heaven. Following this, as Job sits alone, there came running to him across the field, messengers who announce the calamities which have befallen him. After another reading, Job is seen in affliction. He refuses to curse God at his wife's urging, and sinks in misery upon a divan.

To him now come the three friends, with their personal condolences and their stereotyped argument. Although the passages are cut, the speeches are full enough to preserve the continuity of the thought. While the argument is going on, Elihu enters and remains as an auditor until his impetuosity prompts him to break in. Following his description of the storm, Job rises to recite the Oath of Clearing, the response to which is the voice of Jehovah, which brings Job to his knees in humility.

The presentation concludes with a representation of Job restored to prosperity, offering sacrifice for his friends and for his family, and as at the beginning, surrounded by the crowd of his servants.

The caste consisted of the following:

Job.....Rev. W. E. Hayes
Job's Wife.....Deaconess Mary B. Mott
Eliphaz.....Rev. Robert L. Macfarlane
Bildad.....Rev. G. H. B. Wright
Zophar.....Rev. E. F. Gee
Elihu.....Rev. Lloyd B. Thomas
The Voice.....Rt. Rev. E. L. Parsons

These were assisted by young men and young women from several nearby parishes, representing Job's sons and daughters, the messengers, and the members of Job's household and his laborers. The presence of these in gaily colored robes added a pageant effect to the presentation, which served as an excellent introduction and conclusion to the drama proper.

The presentation was given on Saturday, June 26. It was witnessed by an audience of about 300. Both audience and caste feel indebted to Mrs. Knudsen for her effort and ability in making the reading possible and making it a success.

The Coadjutor at Corte Madera

Toward making a full measure for a day crowded with appointments, Bishop Parsons favored Corte Madera with his first official visit ot that field at an afternoon service in Holy Innocents' Church on the fourth Sunday after Trinity, June 27.

A large congregation, singing led by organ and cornet, the decorations, the bishop's able discourse full of constructive suggestions, the confirmation of a candidate contributed toward making the occasion a benediction for the mission.

A new beginning of a Sunday School, a progressive Ladies' Guild, the guarantee in full of the quota of responsibility for the Nation-Wide Campaign, the appointment of of a building committee to carry into effect as soon as practicable a plan for the e ection of a guild building to serve both for church and civic purposes are some of the substantial notes of encouragement in the work.

In emerging out of many tribulations in its past history, Holy Innocents' Mission is quietly progressing and showing new life in a present-day work of small things. If we of the clergy and people could remain content under the stress of difficulties and faithful to the oft-hidden opportunity in small things, the purity and strength of the church would be better conserved. The cumulative spiritual force in the interest of two or three to worship and work for the extension of the Kingdom of God will, in the working out of God's purposes, eventuate in the enlargement of the church's borders and in the strengthening of her position.

The church at Corte Madera occupies a strategic position in a district which includes Chapman, Corte Madera, Baltimore Park and Larkspur. The field, in view of possibilities for continuous development as a community of homes, is an important one and challenges the best pastoral enthusiasm that any man can spend in being spent for Christ and His church.

W. M. BOURS.

Summer Vacation Conference

(By Rev. Lloyd B. Thomas)

The second Summer Vacation Conference in California owed its success to two factors; first, that it enlisted the interest and co-operation of the several ecclesiastical jurisdictions of the State, and second, that it was held at Mills College. To this latter circumstance is due the fact that the conference was attended by so many people who came for one day or more, and who went away deeply impressed with the spirit and purpose of the conference idea. It is estimated that almost 500 persons were present at some time or other during the week. It may be confidently assumed that all of these will be interested in plans for future conference. Fees were paid for whole or part time by about 300 people. Due to the first circumstance is the fact that there were present representatives from each diocese, Los Angeles sending the largest delegation.

The administration of Mills College placed every facility at the disposal of the conference committee. The class room arrangements were adequate to all our needs. Olney Hall lent itself admirably to the community and social life of the conference. The means were excellent. A debt of gratitude is owed to Miss Ransom and her staff for the attention which was paid to the comfort of those who spent the week at Mills. Of the attractiveness of the campus no mention would be sufficient short of an extended description, and for that there is no room here.

When the conference assembled on Monday evening, June 21, to hear the cordial address of welcome by Dr. Aurelia Reinhardt, it looked as though we were to be a small group of two score. Tuesday morning saw the arrival of more, and each day the number increased, for like the oysters in the "Walrus and the Carpenter,"

"Thick and fast they came at last,
And more, and more, and more."

It certainly was the value of the program which accounted for this sustained and increasing interest. The faculty was composed of able men who were dealing with subjects which were timely and practicable. There was a variety to meet the needs of activity in widely different fields of church work. Yet the general comment was that people were sorry not to be able to attend all the classes. The seriousness of the study work of the conference was shown by the fact that in spite of the attraction of the parallel courses, those who registered stayed consistently with the course in which they registered. The increase in numbers in the classes as the week progressed was due entirely to the commuters who came out to spend a day at Mills, and usually ended by coming out at every available opportunity.

The theme for the conference, as set by the conference executive, was "Leadership for Tomorrow." Opportunity for dwelling upon this theme was afforded not only by the study courses, but also in the evening meetings. The Girls' Friendly Society not only had its field presented by Miss Jacobs of Los Anglees and Miss Chase of San Francsco on Tuesday night, but during the week Miss Jacobs led a conference group composed of women interested in the society. Miss Maddock of the Church Center for Service was able to direct attention to this agency by interviews and posters. The Young People's Fellowship had a large meeting on Sunday afternoon. So the conference provided a means by which a number of interested church people were gathered together, to whom could be presented in a very direct way the necessity for leadership and the means for enlisting and using it. This is a feature of the conference idea which must be kept prominent.

That all work and no play makes anybody dull was recognized, and the afternoons were devoted to sports. One day the Y. M. C. A. of Oakland sent out two play leaders to direct the baseball and volley ball games, etc. The tennis courts were in use every day. The vicinity about Mills is so attractive that there was never any lack of interest in hiking. A visit was paid to the Chabot observatory one evening and to the Chevrolet auto shops one afternoon. On a couple of evenings, during the after-dinner social hour, the conference was entertained by readings by Mr. Ben Scovel. Best of all was the fellowship with one another, the forming of acquaintanceships which will be intimate bonds uniting the different parishes and dioceses from which the delegates came. So the conference helps to develop the sense of a corporate life within the church.

It is this purpose which pervades the devotional life of a conference, for we find our essential oneness in our consciousness of sonship to God through our Lord Jesus Christ. There is a daily celebration of the Holy Communion. These were under the direction of Rev. F. U. Bugbee of Los Angeles, who acted as assistant executive. Deaconess Margaret of Sacramento took charge of the altar. The Rev. Mark Rifenbark led the devotional service after breakfast, giving a brief meditation each day. It was these moments of worship which kept the conference on a high spiritual level.

The following is a detailed program of the conference:

Monday, June 21

4:00 p. m.—Faculty conference. The library, Olney Hall. "The Leadership for Tomorrow." Leader, Rev. Lloyd B. Thomas.

8:00 p. m.—Get-together meeting. The church parlor, Olney Hall. Community singing. Talks by Dr. Aurelia H. Reinhardt, E. H. March, Lloyd B. Thomas.

Tuesday, Wednesday, Thursday, Friday and Saturday

7:00 a. m.—Holy Communion.

8:30 a. m.—Devotional service. Leader, Rev. Mark Rifenbark.

9:00 to 9:50 a. m.—Bible study. Life of our Lord. Bishop Parsons.

10:00 to 10:50 a. m.—The Church and Its Mission. (a) Introduction to the Science of Religion, Bishop Sanford. 1. Definitions. 2. Religion and Ritual. 3. Religion and Morality. 4. Religion and Creed. (b) Mission Study, Dean Mac-Cormack.

11:00 to 11:50 a. m.—Christian Service. (a) Personal Influence. Mr. H. E. Parminter, Y. M. C. A. 1. The Need of Personal Influence. 2. Principles of Personal Influence. 3. Plan of Action. 4. Some Roads In. (b) The Church and the Community. Rev. B. G. Wright. A series of round-table discussions. 1. The Church and Community Agencies. Mrs. Helen Artieda, Executive Secretary Alameda County Welfare League. 2. The Church and County Organization. Mrs. Cornelia Stanwood, Secretary State Board of Charities and Correction. 3. The Church and Industrial Relations. Rev. B. D. Weigle. 4. The Church and Recreation. Miss Mabel O'Rourke, Community Service Recreation League. 5. The Church and the Police Force. August Vollmer, Chief of Police, Berkeley.

12:00 to 12:50 p. m.—Christian Education. (a) The Christian Nurture Series. 1. A Survey of the Courses. Rev. R. M. Trelease. 2. Courses 1, 5 and 9. Group discussions led by Mrs. Boste, Deaconess Sanders and Mr. Trelease. 3. Courses 2, 6 and 10. 4. Courses 3, 7 and 11. 5. Courses 4, 8 and 12. (b) Christian Healing. Rev. Thomas Parker Boyd. 1. Healing by the Finger of God. 2. Basic Principles of Healing. 3. The Psychology of Healing. 4. Methods of the Master. 5. How the Church Can Carry on the Healing Work.

8:00 p. m.—Inspirational Meeting.

Tuesday

Girls' Friendly Society Service—"Winning the Girlhood of the World for Christ," Miss Mary K. Jacobs, Los Angeles.

Wednesday

Daughters of the King Service—"The Work of the Society in the Missionary District of San Joaquin," Mrs. G. C. Aydelott. "The Daughters of the King in the Church and Parish." Mrs. D. O. Kelley. "The Society in Practical Christianity in the World," Mrs. M. T. Gamage. "The Society Among the Sick and in the Healing Mission," Miss T. A. Brookman. Closing remarks by Mrs. S. L. Abbot, President Local Assembly, Diocese of California.

Thursday

Thirtieth anniversary of Bishop Nichols' consecration. Speakers, Dean MacCormack, Rev. Mark Rifenback, Bishops Sanford, Parsons and Nichols.

Friday

Brotherhood of St. Andrew meeting. "Souls Aflame," Merton Alby, Los Angeles.

Saturday

Church Unity Meeting. Rev. Lynn T. White, Presbyterian Church, San Rafael; Rev. A. H. Briggs, Rt. Rev. E. L. Parsons.

Sunday

8:00 a. m.—Holy Communion.

11:00 a. m.—Morning service. Preacher, Bishop Nichols.

4:00 p. m.—Conference of the Young People's Fellowship. Address by Rt. Rev. Edward L. Parsons, D. D. Address by Rev. H. St. George Buttrum, D. D. "Organizing the Young People's Fellowship for Success." Prof. Cotrell of Stanford University. "Girls of the Church in the Young People's Fellowship," Miss Lawton. Open discussion, conducted by Mr. Freeman.

8:00 p. m.—Farewell service.

The chairman and members of the general committee have been warmly congratulated upon the success of the Mills Conference by the bishop and bishop coadjutor as well as by different clergy. From the accounts of similar gatherings in the United States, California is in no wise behind. The conference at Wellesley, Mass., reports 468 registered and at Princeton, N. C., 153. The figures for Mills are 303 registered; of these, 76 were there for more than a day. A total of 200 additional unregistered came on the evenings and Sunday afternoons, a grand total of over 500. One hundred and sixty-five attended the banquet and over 200 witnessed the drama. Rev. L. B. Thomas, the conference executive, reports that the lecture classes ranged from 15 to 50. The spirit of the people throughout the week was genial, joyous and consecrated. A symposium of opinion and comment and a financial statement will appear in the September number.—Edward H. March, Chairman General Committee.

Rev. F. U. Bugbee, while at the summer conference, took some kodak views, a pageant group, leading part group, house guests on steps of Olney Hall, and group of Young People's Fellowship. Anyone wishing copies may obtain them by paying cost and postage. Address 2915 South Figueroa street, Los Angeles.

The Woman's Auxiliary

President—Mrs. A. L. McLeish, 1585 Le Roy, Berkeley.
Vice-Presidents—Mrs. H. C. Campbell, Mrs. L. C. Lance, Mrs. Gaillard Stoney, Mrs. H. C. Wyckoff.
Corresponding Secretary—Miss M. A. Hawley.
Recording Secretary—Miss K. W. Stoney.
Box Secretary—Mrs. H. C. Wyckoff.
Treasurer—Mrs. John H. Robertson, 25 Sixth Avenue.
Treasurer of United Thankoffering—Miss Lena J. Gibbs.
Treasurer of the Bishop's Auxiliary Fund—Mrs. Floyd M. Robbins.
Educational Secretary—Mrs. C. Edward Holmes.
Librarian of the Church Periodical Club—Miss F. E. Bishop.
Advisory Committee—Mrs. James Newlands, Mrs. W. H. Taylor, Mrs. J. O. Lincoln, Mrs. Louis F. Monteagle.
Chairman of Hospitality Committe—Mrs. Lloyd M. Robbins, 2203 Sacramento Street, San Francisco.

The Altar Day service will be held at St. Luke's Church on the Feast of the Transfiguration, August 6, at 10:30 a. m. The service will be conducted by Bishop Nichols and will be a memorial service for Mrs. James Newlands, former president of the California branch of the Woman's Auxiliary, and at the time of her death a member of the advisory board.

A delightful opportunity to meet Miss Elise Dexter of the Church General Hospital, Nuchang, China, was given many of our churchwomen at a tea at the home of Mrs. Louis F. Monteagle on July 20. Miss Dexter stood at Dr. James' right hand all through the years when the hospital and nurses' training school were being established. She told in a thrilling story of those early years and the development in material and spiritual ways that has followed. The old tumble-down house has been replaced by modern buildings, but the most important growth has been in the character of the nurses in training. Miss Dexter illustrated by two stories from her experience. In the first place it was with the greatest difficulty that girls were induced to take the training. Eight were finally secured and after two years and a half were able to take ordinary care of simple cases and they had become Christians and had been baptized, but they had not grasped the idea of self-sacrifice. This they proved when, dissatisfied with the prospect of an examination which had been announced, they decided to strike and leave the hospital full of patients. In vain Dr. James tried to show them the cruelty of deserting their sick countrywomen. They all left and Dr. James and Miss Dexter, with such volunteer help as the other missionaries could give, cared for the patients for two weeks before the nurses repented and begged to come back.

Contrast this with another experience when the same nurses had reached their senior year. After the close of the clinic one evening a ragged bundle was seen on one of the benches in a corner and it proved to be a blind beggar girl, so diseased and so bruised and hurt by her frequent falls in the street that she was loathsome. As she was borne on a stretcher to the isolation room, the senior nurses followed, asking who would take care of her. Miss Dexter could only tell them she had not yet decided and she explained that no nurse could endure being in the room for more than four hours with a patient in such a condition. Immediately the whole class volunteered for that hard duty and each in turn served her four hours. And now the patient is healed of her disease—hopelessly blind and lame (for she has no toes). She gets about the hospital on crutches and begs to stay that she may tell the patients in that long waiting-room and in the wards the story of the love of God as she learned it through the ministry of His servants in the hospital.

Miss Dexter sails this week for China, returning to her work after a year's furlough.

The Christian Healing Mission

The following letter from Mr. James Moore Hickson, whose remarkable healing mission in this city will long be remembered by those who were present during its sessions, will be read with much interest:

"It has now been more than a year since, in obedience to what I believe to have been the call of the Holy Spirit, I came to the United States to do what I could towards reviving in the American church the ministry of spiritual healing. My desire was to work very quietly as I did for the first month of my stay here, but after that the matter was taken quite out of my hands. The report of an address made in Trinity Chapel, New York, to a small group of clergy appeared in the New York "Herald" without my knowledge and consent. This report aroused widespread interest throughout the country, and since my return to America, in October, the missions of healing which it has been my privilege to conduct, in various cities and towns from the Atlantic to the Pacific coasts, have been attended by thousands of people.

"The interest manifested everywhere is an unmistakable evidence of people's yearning for all that the church has to give, for the healing of the body as well as the healing of the soul. In each of the missions I have striven to place the emphasis where it belongs. The ministry of healing is a spiritual ministry, and offered freely to all.

"Its aim is to heal men's bodies, but not their bodies alone; primarily, it seeks to heal men's souls, and then to heal their bodies through their souls.

"I shall shortly be returning to England, and in view of all the kindness which has been shown to me by clergy and laity and the press in all parts of the country, I feel that I can not go without expressing my deepest gratitude. The sympathy everywhere manifested has been an unfailing source of inspiration and strength, and I shall carry away with me only happy memories of my visit. It is my earnest hope that the work will be carried on throughout the church. Prayer circles have already been formed in many places, and encouraging reports are constantly coming in. Information with regard to these circles may be obtained through the vicar of Trinity Chapel, Rev. J. Wilson Sutton, 16 West Twenty-sixth street, New York City.

Perhaps I should say, in closing, that I am not connected with any organization in this country. My desire has been not to build up an organization, but to revive the healing ministry throughout the whole church, as a part of the church's normal life and work. It is a great joy to feel that this revival has actually taken place; that now, as of old, people are flocking to the healing Saviour. May the Holy Spirit carry on what He has so wonderfully begun. God guide and bless the whole American church.

"JAMES MOORE HICKSON."

St. Paul's Church, San Francisco

The Rev. Thomas Parker Boyd writes:

At the close of each Sunday service at 11:00 o'clock there is the laying on of hands in prayer for all sorts and conditions of diseases and troubles, and there is always some one at the chancel rail; in fact, it is generally filled. This is a very quiet but very effective work and we have received many messages of increasing and permanent benefit from those who have come. The purpose is to encourage people to keep coming until they have developed a consciousness of the healing Christ that is abiding, so that they not only get well, but keep well.

Calvary Parish, Santa Cruz

I have tried to follow out the work on the basis of suggestions given by Mr. Hickson and exemplified in the service held at our recent convocation in San Luis Obispo. I should give credit in the main to the method used by the Rev. H. E. Montgomery at his parish in Menlo Park.

First of all I felt that one must go into this rather revolutionary addition to our work very slowly lest it be misunderstood. Mr. Hickson in his modest way tried to warn us, I felt, not to make too great promises to our people and not to leap into this work too headlong. He gave us the principles of earnestly renewing our faith and using personal prayer. He did not tell us we all had his special gift but made us feel the power of the two fundamentals which made possible his success.

After some preliminary work of preaching about the mission I arranged the Thursday morning service of "Intercessions for Healing," held at 10:00 o'clock and lasting from thirty to forty-five minutes. The people are not urged to come but given the opportunity and I notice that they come and seem to appreciate it. The form of the service varies, including, however, always the general prayers for Christ's immediate presence and power, and ending with the special petitions for those in need. These special prayers are given, not by name, but by need as everyone knows first names in a small place. Our people, and many outside the church, are asking for these special prayers in increasing numbers. They are given extempore. I have adapted the Litany as given in "The Healer" for the service. Generally a ten-minute talk is given on some phase of faith or prayer.

Previous to this and at the close of Lent we organized two prayer circles of ten each. Not over five names a month are given to each member. The members are earnest and appreciate the privilege. The circles are kept up according to the suggestions given by Mr. Hickson and later by Bishop Parsons.

Personally I find that my calling on the sick is no longer formal, but is quite vital because the church really has something to give at such a time. The laying on of hands comes very naturally at such moments, bringing very real results. My personal hesitancy to push the work too fast has kept me from asking the people to come forward at the week-day service. That, no doubt, will be added soon. The secondary benefit has been the imparting of warmth and meaning into the regular services which are in such danger of becoming formal.

Altogether, the spirit of the healing mission has helped us all in many ways. I feel it to be steadily advancing here.

EDWARD T. BROWN.

Calvary Rectory, Santa Cruz.

Open Forum

"Things wherewith one may edify another."

(In its aim to be a vehicle of views, as well as news, "The Pacific Churchman" hopes to print here communications upon matters in which our church people are interested. It asks that they be constructive, signed for publication by the names of the writers, free for personalities and of moderate length. It does not assume responsibility for the forum opinions so published here.)

A letter received from a prominent clergyman in reply to the article in the May number of **The Pacific Churchman** on "Partnership Not Leadership."

Dear Mrs. Lincoln: Congratulations on your article in the May **Pacific Churchman.** Being more or less severely "anti" your standpoint, it may amuse you at any rate, to know that I was very much amused, considerably startled and somewhat impressed.

I won't say you have entirely penetrated my armor but certainly you have scored a most excellent hit. If the world in general could only write with as much sense and acumen we should be considerably forwarder on the way to civilization than we are.

We have a good many mixed gatherings here in ————. Women in meetings with men, I do not like them much, but certainly they do work sometimes. My difficulty is about the "always." I don't think that will work. If you can provide for certain occasions in legislative bodies when women and men should meet separate, I should feel happier. I don't believe wholesale legislation for women will work. Even if God made men and women at the same time, He made them different in certain things. I admit the difference to be far less than the likenesses.

Don't end up your next extract with poetry—if you're writing for men! Flowers tied to the end of a cannonball puzzle us, and sometimes make us laugh.

Really, I am moved to write because I think the "bit" extremely well done and I am waiting to receive further instructions.

With kindest remembrances, sincerely,

————.

St. Dorothy's Rest, Camp Meeker, Cal., June 23, 1920.

My Dear ————: I was more than pleased yesterday when I read your letter. As to the poetry with which it closed, that part of the letter pleased me most. Those few lines were taken bodily from a real man's book—written for men—Bade's "Old Testament, in the Light of Today," which closes with that quotation.

However, though most of the great poets were men, I am not wedded to poetry and am always open to a good suggestion—yet, again, if it made the man "to laugh" it might keep him good natured and superior.

Now as to the substance. It is not a panacea to give women "wholesale legislation." We have seen what a fizzle it has been to give men "wholesale legislation" but it is simply a matter of justice. No one in the world would be happier to have a restricted vote for both woman and men but that is Utopian, I fear.

No one who has lived in the South and known the sorrows of wholesale legislation when the illiterate black man stepped forth clad in the power of a free voter while the educated white woman remained with the Indians and idiots, could believe in anything but a restricted vote.

We take life as we find it, however, and do the just thing and try to work out a solution.

I think your idea of separate legislation at times might work, though I'd have to know a strong argument and exactly the kind of thing which would need a separate debating.

Many people are skeptical as to what women have accomplished. First, it is a little soon to expect marvelous results. Secondly, many women have to be converted to the larger idea, but those of us who are believers know that the miracle of prohibition owes much to woman. The national interest in children, resulting in a Bureau of Childhood, is due to woman. The better child labor laws, the laws concerning the property of married women, which have been changed to a semblance of justice, the law giving equal rights (where she had none) to a mother with the father in the guardianship of their children, the minimum wage for women, the eight-hour law for women, the demand for better pay for our public school teachers, the demand for women doctors in the examination of women of the underworld, the demand for women matrons in every jail, the demand for women doctors for girls under the care of the Juvenile Court, the Mother's Pension Fund, are all due, in a large part, to women.

There are many other things which the awakened woman has accomplished but I will not bore you. There are also many types of women, none perfect, but they are emerging from a long heritage of appendageship and we must be patient. We are still in the kindergarten of our citizenship but we are beginning at the right end, the children.

There must be extremists in every new movement, but things will right themselves if we hold the thought that the right must prevail and as people know better they will do better.

This true story helped the women in the establishing of a National Bureau for Child Welfare. A young farmer of the Middle West owned two good hogs which became ill; as he had been told of the paternal interest of Uncle Sam, he wrote for information as to the care of the animals. A Government expert was sent to his farm, studied the disease, gave expert advice and much literature on the care of hogs, which was distributed throughout the neighborhood. The next year the same young farmer became a father. The young, inexperienced mother found herself with a delicate baby to care for. She said to her husband, "Let's write to Washington. They helped us with the hogs. Perhaps they can help us with the baby." So they wrote. The reply came back, "We have no expert on the subject and no literature." Comment is unnecessary.

The state is awakening and I hate to see the church behind the times. We look with shame at our attitude on the liquor horror and we want the church to be the defender of the best for all its people.

A few men of vision and brains could lead the way; alas, we are not drawing the best of our young manhood. Just one thing more, the great cry against women entering the business world and taking the men's jobs. Laughable, as if they were not people as well as the men, but if that is any argument it is entirely on the women's side, for originally nearly every trade was woman's.

As a brilliant woman has said, "The cave woman, when she became a mother, began to do things for the protection of her child and she dried the skins her cave man brought her for a warm fur robe for her baby. All men in the tanning and fur business have taken a woman's trade. She dried the meat and had it for winter use, so all factories for preserved meats, employing men, have taken a woman's job. Later she made tallow candles, so all gas and electric lighting plants have encroached on her preserves. She wove cloth, she knitted stockings and made clothing, so all factories now producing these things, and employing men, have usurped her prerogative. In the country districts from time immemorial when sickness came to the home or a new life was to be ushered in it was always a neighbor woman who was called in to help, yet when women demanded the right to study medicine, the world was horrified at such presumption."

The world is progressing, though I hide my head in shame at the action of our United States Senate during the past two years. We look to the church for guidance.

Cordially yours,

NELLIE OLMSTEAD LINCOLN.

Notes from the Church Book Shop, Diocesan House

Orders for the Christian Nurture material should be placed with us now that they may be delivered in time for the opening of the Church Schools. The leaflets of the first six courses include the pictures, which may be detached. Course 2 is superseded by Course B, "Our Father's Gifts," and Course 13 is now added, "The Creed and Christian Conviction" for advanced pupils or Bible classes.

"How to Teach the Life of Christ," by Dr. Bradner (70c), and "Grade Conferences on Christian Nurture" (50c) are added as general aids.

We would recommend the early ordering of offering envelopes for 1921. Prices are not yet stable but we are prepared as heretofore to furnish at the lowest prices quoted by any firms.

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Summertime has become the season for conferences. As it is humanity's age-old habit to take periods for physical rest and recreation, so now we are acquiring the regular habit of setting aside summer periods for definite spiritual retrenchment—for taking into our spiritual systems the advances in noble thought and action which have come to our fellows during a working year. If we are fortunate we likewise are able to pour into the common pool our own discoveries as to directions in which vision can wisely lead us, and of feasible ways in which this vision can be put into practice.

Twice this summer has the opportunity been given the Center to tell others of the reason for the faith that is in it. First, amidst the smiling environment of Mills College, where the Episcopal Summer Conference was held, time was given during one of the meetings of the Social Service section for the explanation of our plan and work. The immediate response in vivid interest was proof in itself of the answer such a plan as ours can give to the present-day search of persons with the social consciousness for means whereby church bodies may be made vitally correlated with the broad fields of social activity; and for means also by which the church may effectively convey into these large general fields its gift of the Christ-like standards of life.

Our friends of San Francisco, Alameda, Oakland and Berkeley gave evidence of their growing interest in our efforts, but the most eager interest among the Mills College delegates was shown by visitors from our sister diocese of Los Angeles. The Rev. Chas. T. Murphy, dean of the Southern California Summer School, was present and as a result of his insistence it was arranged that the topic of the Church Center should be presented before the Episcopal Summer School at its conference in Santa Monica, July 13-15.

Therefore, amidst another smiling environment in the parish house of St. Augustine's-by-the-Sea, and with the great Pacific dozing in glorious summer blue along the nearby coast, the subject of the Church Center was again explained to a picked audience of clerical and lay delegates. We might say, of episcopal delegates also, for no less than three of our California bishops sat in the audience. For our plan, as it has developed in San Francisco, real enthusiasm was shown. Said Bishop Johnson of Los Angeles, after the meeting: "These clergy of ours need no conversion to a social viewpoint. They have that. But just you hammer away on that one idea of yours of a clearing-house for work and workers and you will sweep the country!" It would, indeed, be a welcome event if an office similar to our San Francisco one could be opened down in Los Angeles. Such an event may not be impossible later in the year when Los Angeles has got over the joy and excitement attending upon the installation in the fall of their new bishop coadjutor from Texas.

In spite of summer conditions a good deal of work has gone on under the Center. The Seaman's Institute and the San Francisco Neighborhood Settlement have availed themselves of our workers. Three members have been visiting the Old Ladies' Home and given speeches, read to the ladies or given musical entertainment. Flowers have been distributed to the Old Ladies' Home, to the G. F. S. Lodge, to the House of Friendship and to the Marine Hospital. The Detention Home has turned to us for help and interest in several important ways. Perhaps our largest effort has been that of helping push forward the survey visiting in the Canon Kip Memorial Mission district, for three of our women and eight of our men members have shared in this work. In All Saints' parish an adult Bible class has been organized under the leadership of a non-parochial member.

But still the greater things lie ahead in the days of the coming year. As this coming year takes shape before us it flashes from its misty greys diamond gleams of promise. Yet we hear vibrating from it also a warning call for consecration—consecration lest the promised blessings be lost or go unclaimed for lack of true appreciation of their value or for failure of a resolution high and strong enough to make them our own.

Have our members ever pondered over Christ's meaning in the second commandment, "Thou shalt love thy neighbor as thyself," when this "loving" is expressed in terms of "doing?" Think to what lengths we carry our right and normal love of ourselves, from babyhood up, in ceaseless draughts upon our mental and physical energies in order that we may conquer for ourselves new abilities, new opportunities, and new satisfactions. Then think what it means to love others like that! Does the task seem too appalling? Perhaps a glance at the Christ-example will throw joy and inspiration over it, for by filling His own life-progress so full of the resolution to attain equally for others as for Himself and for Himself to the heights and depths of truth in order that He might also unlock these heights and depths for others, He successfully opened to us the full treasure of life, while at the same time He passed through all difficulties to a personal supreme triumph.

We need not fear. Our Leader treads the pathway of success. The joyful possibilities He shows us in our confused and darkened social conditions are no false lights but sure and truthful rays from the Light of the World.

Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, the Master's Son,
Bids you, undismayed, go on.

Graduation of Nurses at St. Luke's Hospital

In the open court and under a genial sun a large number of people assembled to witness the graduation exercises on Thursday afternoon, July 15, at St. Luke's Hospital.

As president of the hospital, Mr. Louis F. Monteagle assumed direction of the interesting ceremonies and after a brief congratulatory address introduced the Rev. Charles P. Deems, who made one of his stirring utterances which the churchpeople of the diocese have come to so much appreciate.

The diplomas were presented by Mr. Monteagle to the members of the graduating class, who received their badges from Nurse Kennedy, who acted for the superintendent.

The benediction was pronounced by Bishop Nichols.

The class was as follows: Mabel Grace Scott, Ruth Lucille Wyman, Louise Edith Goessi, Violet Dorothy Mandeville, Leilas Pearl Wrigley, Jean Reid, Elsie Frieda Benderwald, Adele Katherine Anne Hug, Marguerite Zorin, Mabel Alice Garnhan, Genevieve Gladys Lewis, Sarah Jeanette Power, Edna Lillian Spencer, Marian Benjamin, Nell Voorhies, Ruth Elizabeth Burson, Viola Marie Graham, Pauline Mary Borgwandt, Minnie L. Steffen, Henry Walter Sudek.

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SOCIAL SERVICE

REV. GEORGE H. BURWELL WRIGHT, EDITOR.

The Church and Industrial Relations

(An address by the Rev. Britton D. Weigle, given on June 27, 1920, at the Summer Vacation Conference of the Episcopal Church, held at Mills College, Oakland, California.)

The profoundest students of the great world war are agreed that the fundamental cause of the war was the collapse of a civilization which was not founded upon a sound moral and spiritual basis. Notwithstanding this fact, most of the plans and methods of a reconstruction period of nearly two years reveal the fundamental defects of the same civilization which we have seen to collapse before our very eyes. In an article on "The Purpose of Reconstruction Programs," Richard Roberts significantly states: "So far as the legislative proposals relative to reconstruction have been made public, it would be difficult to discover in them any indication of the belief other than that the end of national life is the production of wealth. They appear to assume that man does, after all, live by bread alone; that whatsoever there may be of life left over when we are through with the business of making and eating bread and banking the profits, must take the chance of making the best of life in the rare interstices of a complex and sovereign economic and industrial order. These programs plan only the improvement and the elaboration of processes for wealth production." Mr. Roberts then asks with deep concern: "Should we not take stock and ask ourselves whither we want to go? Is it wisdom to formulate the specifications of reconstruction before we have agreed upon the architect's designs? For the most part, reconstruction in both England and America seems to be a plan for building not a different but a bigger house than the old; in which case it may come down hereafter with a crash. As things are, we propose to go by dead reckoning; and the danger is that we may only steer from one reef on which we have made shipwreck to another where worse may befall us."

The above quoted passage, indicating the serious apprehensions of a thinking layman, constitutes a solemn challenge to the church to rise to the fullnes of its imperative duty to make a large and permanent contribution towards the present process of social reconstruction, both national and world-wide. It is universally acknowledged that we are standing upon the threshold of a new social order, and also that if the new order is not based upon the eternal and immutable principles of moral and spiritual law, it is destined to destruction even more terrible and devastating than that which has just been experienced.

The supreme test of the validity and efficiency of the new order must be the moral test. President Wilson has clearly indicated this in his appeal for higher ideals when he said: "The men in the trenches who have been freed from economic serfdom to which some of them have been accustomed will, it is likely, return to their homes with a new idea. Every program must be tested by this question: Is it just; is it for the benefit of the average man, without influence or privilege; does it embody in real fact the highest conception of social justice and of right dealing without respect of person or class or of particular interest?"

The great, paramount need of the day is moral and spiritual leadership. It is most alarming, to say the least, that it could possibly be said of most of the current plans for reconstruction that they are based upon merely "processes of wealth production." It indicates that the dominant motive and purpose in the coming political and social alignment is the desire for material wealth, and it will inevitably become realized unless the institutions for the moral and spiritual life of the people fulfill their divine prerogatives. Here lies the supreme opportunity of the Church of Jesus Christ to make its lasting contribution towards the healing of the nations and the creation of a new world order; for the church is the steward of those eternal and immutable principles of religious life upon which alone any enduring civilization can be founded. It is the critical and supreme duty of the church of today to proclaim those principles with a united voice and in such clear accents that they can be immediately recognized and become accepted as a sure foundation for a new and better world order.

It is our purpose on this occasion to try to set forth the duty of the church in contributing toward the settlement of those particular problems involved in that field of social contact known as "industrial relations." Before we can define this duty with clearness we must first ascertain the true interpretation of the real social function of the church in modern life. This interpretation is based primarily upon the church's interpretation of the Gospel of the "Kingdom of God."

There are two equally false and dangerous interpretations which the church of today must carefully avoid. The one is the mediaeval ascetic and apocalyptic interpretation of the Kingdom as an otherworldly, exclusively heavenly realm, entirely apart from and opposed to this present world; and that religion is concerned exclusively with the "spiritual" message; metaphysics of theology, visions of the mystic, formulary and superfinely distinguished proprieties of ritual, and over-refinements and elaborations of dogmatic definitions. This interpretation creates that pernicious heresy of a false distinction between the "sacred" and the "secular," and has been the cause, more than anything else, in alienating the healthy-minded and intelligent people of today from the church. That heresy persists even among the younger clergy with modern education and is the greatest obstacle to the progress of the church in its social service work. The other equally false and dangerous interpretation is that which goes to the other extreme and considers the church as only a contributive agency in the process of political, social and economic change. It would claim that Jesus was primarily a social reformer and therefore it is the duty of His followers to prescribe specific programs of reform and in the interests of particular classes. The church must insist upon taking an intelligent and discriminating stand as opposed to both of the above stated false and distorted interpretations of the Kingdom of God.

Without attempting any explanation or reasoning, I would state that the true and now generally accepted interpretation of the Kingdom of God is briefly indicated in the following passage contained in a report of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America: "Fortunately, the church itself has undergone, within the last decade, and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize as they did not a generation ago that the Kingdom of God is as comprehensive as human life with all its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospel are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion. . . . The Lord has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the Kingdom of God."

With this interpretation as a postulate, I would state that it is the social duty of the church to inspire, educate and lead. It must preach the gospel of repentance and regeneration with full prophetic fervor and freedom; it must teach the moral and religious principles such as justice, service, brotherhood and love; and furthermore, it must apply these eternal and general principles to the specific facts and conditions of current life. Under the former simple and compact forms of social and industrial life this latter task was comparatively an easy one; but under the complex and extensive forms of modern social and industrial life it became necessary that the church should provide specialized leaders and teachers in the field of social service in order that these universal and general principles of religion can be interpreted and applied so concretely that the members of the church can go out into the world and bring them into action. This will require, as time goes on, a change in the present system of church administration in such a way that this specialized leadership and prophetic vision can properly function.

Because the Gospel of the Kingdom unites the ideal and the practical and its goal is a City of God with its earthly realities as well as its heavenly spaces, it is the duty of the church to stimulate the process of experimentation and lead in adventures of faith in establishing social relations in accordance with the principles of the Christian faith. Consequently, in the full performance of its function of leadership, the church should establish experimental laboratories in applied Christianity and provide special training for both clergy and laymen for this work. The church has done this pioneer work in the past with great success in the fields of charity and education, and as society advanced to a higher ethics it assumed the work of the church in these fields. So today, it is the duty of the church to pioneer in the field of industrialism and through its experimental laboratories supply convincing evidences of its idealistic principles. This must not be confused with the past familiar types of "institutional church" work which has been confined chiefly to charitable and ameliorative methods. These experimental laboratories would attempt to create real, working-models of social institutions visualizing the principles of the Kingdom of God in the present-day life.

The question as to how far the church can rightly go in adopting its own program for social welfare and reform is one that requires clearness, discrimination and firmness. At its peril it dare no longer deserve the usual condemnation of the action of religious bodies as being "abstract, platitudinous and innocuous." On the other hand, it must not formulate any program which does not express a clear and strong moral principle. I would venture to say that the statement contained in the Social Service Commission report above quoted expresses approximately the right policy of the church in this regard when it says: "The right policy of the church is, therefore, to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice and the democratic organization of society. This looks towards a positive program which may here

coincide with social movements and tendencies, there oppose them, but in which the church knowing its own mind has the power of united action. Within this co-operation, liberal and even radical positions may be held with propriety by leaders and minority groups in the church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership."

In my presentation of this subject I shall adopt the method used in the noted report of the Roman Catholic Church on "Social Reconstruction," because I believe it has distinct advantages. Following a statement of the fundamental principles of the Christian faith involved, I shall make a brief review of the industrial problems and a survey of the chief characteristics of the proposed programs for the solution of these problems. I shall also follow its method of separate consideration of what it terms, "A Practical and Moderate Program," as compared with what it terms "Ultimate and Fundamental Reforms." I think that this separation is highly desirable, for with the first-named program we can begin immediately where we are, conserve the best results of the past, and proceed by social experimentation as far and as fast as accumulated experience will justify. "For," says this report, "a program thus circumscribed will not merely present the objects that we wish to see attained, but will also serve as an imperative call to action. It will also keep before our minds the necessity for translating faith into works." At the same time we can constantly study the more radical and fundamental reforms with a view of their final adoption, if desirable, by the process of evolution rather than by the catastrophic method of revolution.

The first Christian principle involved is the essential sacredness of personality and its infinite superiority to the value of property. This principle would make the primary aim of industry the development of human life and not the production of material wealth. The second principle is the brotherhood of all mankind in the sonship of God the Father. This affirms the equal worth in the sight of God of every human child. It also asserts the solidarity of humanity in this brotherhood, and the necessity of conducting all industrial operations on the principle of co-operation and mutual help instead of the brute law of competition (sometimes called "Social Darwinism") and antagonistic struggle. The third principle is the Christian law of service, as the dominant motive in all human activity. This would assert the obligation of every member of society to make his contribution of service in behalf of the common good, and prevent the selfish motive of exploitation and oppression. It is in view of these fundamental principles that all industrial activities must be performed and all programs for improvement and adjustment must be formulated.

When it comes to an enumeration of what are distinctly "industrial" problems, it would be difficult to draw a very fine distinction, since nearly every social problem roots somewhere and to some extent in the field of industrial life. I shall state only those problems which have been in the foreground. The report of the Federal Council Social Service Commission names the following, in the order named: Labor's share in the control of industry, minimum wage, unemployment, vocational training, freedom of speech and assembly, rights and protection of women and children, housing for working classes, a special program for bringing the church into closer relations with the wage earners. The Roman Catholic program contains two recommendations not contained in the former program, as follows: The continuation of the National War Labor Board as a conciliatory measure, and the reduction of the cost of living by prevention of monopoly and the extension of co-operative distribution.

Turning now from problems to the various programs offered for their solution, I would consider first the social reconstruction program of the British Labor party. This is considered the most comprehensive, coherent and constructive program which has yet appeared for the reconstruction of industrial relations. So deeply religious is the spirit in which this program has been conceived that it has been characterized by Bishop Brent as "the one great religious utterance of the war," and so clear and cogent is its interpretation of the extension of the principle of democracy to industry that Winston Churchill has termed it "the greatest charter of human liberties since the Declaration of Independence." The moral idealism with which it is permeated is essentially that of the Christian faith. It postulates as the cornerstone of the whole program the Christian principle of the solidarity of humanity and the duty of brotherhood, as distinguished from so many class programs of narrow, bitter partisanship, in these words so familiar to all Christians, "We are members one of another. No man liveth to himself alone." It hopes that the old order, with the war, is gone when it says, "If any, even the humblest, is made to suffer, the whole community and every one of us, whether or not we recognize the fact, is thereby injured, and competitive administration of land and capital, with its reckless profiteering and wage slavery, with its glorification of the unhampered struggle for the means of life and its hypocritical pretense of the 'survival of the fittest,' with the monstrous inequality of circumstances which it produces and the degradation and brutalization, both moral and spiritual, resulting therefrom, may, we hope, indeed have received a death blow." It then calls for a new social order "based not on fighting but on fraternity, not on the competitive struggle for the means of bare life, but on a deliberately planned co-operation in production and distribution for the benefit of all who participate by hand or by brain; not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances for every person born into the world; not on an enforced domination over subject nations, subject classes, or a subject sex, but, in industry as well as in government, on that equal freedom, that general consciousness of consent, and that widest possible participation in power, both economical and political, which is characteristic of democracy." As the core of its program it sets up "four pillars" for the new social order. First: The enforcement of a national minimum of support, recreation, health and education. Second: The democratic control of industry, which means the nationalization of all monopolistic industries, and potentially of other essential industries. Third: A system of national finances which will lay the burden of taxation upon capital so far as is necessary to preserve the national minimum. Fourth: The use of surplus wealth for the common good. While some of its provisions are too radical for immediate adoption, it is agreed by all far-seeing students of social progress that its dominant spirit is so truly Christian and most of its practical provisions are so sound that they can be adopted with comparatively little dislocation of the present industrial system.

Next in importance is the program adopted by a group of British Quaker employes; and I say "next in importance" advisedly, for the reason that, like the program of the British Labor party, it is based primarily and fundamentally on ethical and spiritual principles. For instance, it states: "Fellowship is the very essence of our Christian profession, and its practical expression in industry involves the fullest measure of democratic control. In industry, as at present organized, this will mean a progressive devolution of responsibility upon every grade of employe and wide opportunity for those who show special qualifications to occupy the more responsible positions, not as autocrats, but in the spirit of service, and as interpreters of the common will." This program contains, perhaps, the best interpretation of the new status of the worker demanded by industrial democracy that has yet been made; and coming from the employing class it is specially significant. It is as follows: "The worker asks today far more than an improvement in his economic position. He claims from employers and managers the clear recognition of his rights as a person. The justice of this claim our religion compels us to admit. We can not regard human beings as if they were merely so many units of brain power, so many of nervous or muscular energy. We must co-operate with them, and treat them as we ourselves would wish to be treated. This position involves the surrender by capital of its supposed right to dictate to labor the conditions under which work shall be carried on. It involves more; the frank avowal that all matters affecting the workers should be decided in consultation with them, when once they are recognized as members of an all-embracing human brotherhood." It is well known by those in intimate touch with the wage earning masses whose family income is below the accepted standard of the minimum wage, that the present "monstrous inequality" in the distribution of the products of industry is not alone responsible for the present bitterness of class warfare. The inherent injustice of this "monstrous inequality" is increased by the vulgar and insolent flaunting of unearned wealth before the toiling and suffering masses. The report of the Quaker employes seriously chides this parading of luxury by saying: "We would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed in order to insure the efficient performance of their functions in society. More than this is waste, and is, moreover, a great cause of class division."

The Interdenominational Conference of Social Service Unions of Great Britain (comprising ten religious bodies including the Roman Catholics) states forcibly the foundation principles of the Christian faith as the absolutely necessary basis for a permanent solution of all industrial problems. Its special recommendations are: The protection of the family by removing those industrial conditions which prevent normal marriage and pure, wholesome family life; the recognition, by legislation, of the inestimable worth and sacredness of personality and its priority over property rights, and the sharing of control in industry by the workers. This program has been admired because of its splendid balance between its idealistic spirit and its practical application of its ideals to present industrial problems.

The report of the Archibshops' Committee of Enquiry on Industrial Conditions contains an analysis that goes to the very root of the whole industrial situation. Its elevated and restrained tone is illustrated by the following enunciation that the governin gprinciples of industry should be co-operation for public service and not competition for private gain: "We can not believe that what is at best a too exclusive concentration upon material gain, and at worst a selfish individualism, can be the last word of man's social development, or that the inevitable consequence of economic progress must be the excessive predominance in society of economic motives which exists today. The purpose of industry which is the conquest of nature by skill and science and enterprise for the service of man, is fundamentally a noble one. Its

Religious Education

BY

REV. R. M. TRELEASE

One of the greatest aims in the development of the Christian Nurture Series is to follow out, and write the courses so that they will be in accord with the pupils' psychological development. In courses I. and II. they have been taught from the analogy of father and mother love, to love God. In III. they are brought to see that because they love father and mother, they believe all they tell them, and trust them; in the same way, because they love God, they will trust Him. The next step is obedience. If they love and trust they will obey; so Course IV. is entitled "Obedience to God," and is the one for our discussion this time.

The children for whom this course is written are in the second grade in the public school, and their ages are about seven to eight years.

The aim of the lessons is to teach from many different aspects obedience to God, but we can not treat these children like the centurion who said that he told his servants to do this, and they did it, or to come, and they came. These children want to know the reason why. This was very forcibly brought home to the writer when one day he was trying to do some gardening, with the assistance of a little niece of about six years. She asked innumerable questions, both necessary and otherwise, and several times he answered her with the slang grunt, "Uh-uh," and she said: "Uncle, mother says it is not nice for little girls to say 'Uh-uh'." Her uncle replied that mother was quite right. "Then why do you say it?" she said. They will obey very much more readily if you give them a reason why, and this leads us to the next aim, which is to teach them how to choose.

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BY

REV. R. M. TRELEASE

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The children for whom this course is written are in the second grade in the public school, and their ages are about seven to eight years.

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is any new gospel to be proclaimed, but because in the acute distress of today, when so often men's hearts are failing them for fear and for looking after those things which are coming on the earth, I believe that a study of the way in which the great literature of Christianity has dealt with troubles and terror that are now passed away, will prove a cordial for drooping spirits. The world needs and England perhaps both needs and is especially fitted to supply, not a new principle of life, or a new formula for advances, but a return to the principles which Jesus Christ brought to light upon the earth, the principles upon which all true development, all stable progress, must be based. These are the absolute omnipotence of God, the attractive saving power of His Son Jesus Christ Our Lord, the fellowship of man in a divine society whose builder and maker is God and the true hope of the future resting upon that sure and enduring foundation."

He goes on to say: "This is what Christians must unite in making plain to the world. We must stand together as Christians stood of old with our heart and soul and proclaim the true gospel of the Son of God." This is exactly what the writer aims at throughout the book. His methods are not those of the contemporary writer of apologetics. He does not confine himself by any means to the great writers whose names are so familiar to the readers of buttressed theology but makes apt and powerful use of great names in the world's literature generally reckoned up as directly inimical to the teachings of Christ, or at best not in harmony with Him. But instead of feebly and inadequately describing the book any further, one would urge the diligent reading of it, the pondering of it in the heart, for it will not be possible to remain unmoved by the earnest Christ-loving ardor that flames through its pages and lifts the heart, bewildered in these times of stress, questioning and disaster, unto Him who guideth men and careth for them, be the earth never so unquiet.

—H. H.

"EDUCATION FOR DEMOCRACY."—H. F. Cope. MacMillans, $2.

The range of this volume lies altogether outside the pale of the reviewer's competency and is about as equally remote from whatever confused politics he may reason himself into a vague acceptance of. It is an answer to a recent book of Chesterton's in some sense, the cover notice says, but in what sense is uncertain. But the notice is explicit in one regard. "Our only hope for a better world, one in which men live together prosperously, happily and harmoniously, lies in developing a common good will in training the young to the democratic life of co-operation and helpful fellowship." There is one hope for all, though it is not precisely in terms of this volume but it at all events answers the sorest needs of humanity, for it is an anchor of the soul both sure and steadfast, which entereth into that within the veil, i. e., it recognizes the oneness of time and eternity, providing for the exigencies of both.

—H. H.

"A. H. DUNN, BISHOP OF QUEBEC; A MEMOIR."—By Percival Joliffe, London, S. P. C. K. MacMillan Company, New York, 7/6.

Strictly a memoir confined to the subject of it, condensed into less than 200 pages. Unlike many ponderous biographies of these days, there is no weary tracing of the pedigree as if one cared to know anything about the man's forebears to evolve fanciful theories of heredity. Nor is there much about early years beyond the bare mention that he was brought up among the Congregationalists but was confirmed in the Church of England after a careful and wise preparation that determined the course of his after days. He began life in a real estate firm in London in the office of near relatives with every prospect of a lucrative future but he gave everything up and determined to take Holy Orders and for that purpose went to Cambridge University and was ordained in 1864. There is no need of going into details. For twenty-nine years he made his home in the Parish of All Saints, Acton, a suburb of London, and the first half of the book is a splendid record of his work there. But in 1892 he was elected Bishop of Quebec and in September of that year was consecrated in Montreal Cathedral. The last part of the memoir is the story of a very arduous, self-denying, purposeful life and of the enduring results he achieved. The book is full of interest and one hopes it will find many readers.

"A MORE CHRISTIAN INDUSTRIAL ORDER."—By H. S. Coffin. MacMillan Company, New York, $1.

Specifics for the cure of the social and industrial ills of these turbulent days of upheaval are offered continuously and it would be interesting to know something of their achievement. The note on cover says: "This simplified contribution to a Christian solution of the problems of our generation will be found of interest and value to every forward-looking individual, no matter what his creed or view may be." These aims are good, the author's arguments are well and plainly put but amount to little more than what the Fellowship of the Church, the unlimited Brotherhood of God and Man has been aiming at all through the centuries and is still the goal of their end.

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